

CHURCH OF GOD

Evangel



SEPTEMBER 18, 1961

But ye shall receive power, after that the Holy Ghost is come upon you.



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NOTICE
The Forty-ninth
GENERAL ASSEMBLY
Will Convene at the
Municipal Auditorium in
MEMPHIS, TENNESSEE
AUGUST 14-18, 1962

All members and friends of the Church of God are urged to begin praying now for this great spiritual feast.

Announcement will be made later concerning the schedule of services for the Assembly and the Ordained Ministers' Council.

—JAMES A. CROSS
General Overseer

CHURCH OF GOD
Evangel

Official Voice of the Church of God

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DECLARATION OF FAITH

WE BELIEVE

1. In the verbal inspiration of the Bible.
2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor.
4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins.
5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ.
6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost.
7. Holiness to be God's standard of living for His people.
8. In the baptism of the Holy Ghost subsequent to a clean heart.
9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost.
10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son and of the Holy Ghost.
11. Divine healing is provided for all in the atonement.
12. In the Lord's Supper and washing of the saints' feet.
13. In the premillennial second coming of Jesus.
- First, to resurrect the righteous dead and to catch away the living saints to Him in the air.
- Second, to reign on the earth a thousand years.
14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

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Editorial

HARDNESS IS NOT HOLINESS

MUCH IS BEING SAID these days about holiness. That is as it should be, for there is much to be said. We are to be a holy people in a holy cause, serving a holy God according to His holy Word. Perhaps when we have said all that we can say, we still will have come short of that which needs to be said.

My heart is broken when I see a lack of holy living among God's people. We cannot disregard the multitude of scriptures that require it of us. God's strong mandate still stands: "Be ye holy for I am holy." His eternal requirement is still before us: "Follow peace with all men, and holiness, without which no man shall see God."

The first requirement of God is holiness for all men—true holiness, unfeigned holiness, Biblical holiness. Let that be forever understood.

It must be emphasized that the devil hates holiness. Not religion, mind you—he loves that—but holiness. There is nothing that he will not do to subvert and defeat it. He will fight it on every side; he will scorn it, ridicule it, defame it, or kill it anyway he can. Should he fail to hold it back by denying it, then he will get right in the midst of it and push it so hard that it becomes fanaticism and radicalism. If and when that happens, make no mistake about it, true holiness has still been defeated.

What does the devil care if Christians miss the mark by falling short of it or by going beyond it? Holiness has still been defeated.

A strange and morbid thing sometimes happens among holiness believers. Zeal becomes twisted and perverted. Through some misguided notion, hardness becomes confused with holiness. To be holy, some think, we must be hard, unyielding, impatient and intolerant of those not like ourselves.

How often in the past the course of true holiness has been perverted in this way. Note, however, that this harsh disposition almost always appears among those who seem most holy. They somehow become so carried away with their own ideas and notions that they seek to impose them upon all others. They seem to believe that they must be hard in order to be holy. They ridicule all ideas and activities that are not in accord with their own. They snipe at and berate anything they do not themselves enjoy or understand.

What strange thing is it that happens to some people which makes them believe that in order to be

holier they must be unforgiving, and that it is a virtue to be harsh and overbearing? What irony it is when holiness goes astray and becomes a domineering, sarcastic, unfeeling, unmerciful radicalism. Hardness is not holiness. It is a pretended holiness when we violate the basic precepts of kindness, mercy, gentleness, tenderness, and love in order to revile those who do not hold the same views as we.

Mine is a false holiness if I should try to impose my will or ideas upon all others. Mine is a misguided zeal when I infer that all others are backslidden and I—I alone—hold the torch of truth. If there is a feigned (or pretended) love, you may be sure that there is a pretended holiness. It may have started out with high ideals and motives, and it may not even be aware that it has missed the track, but somewhere along the line it has gone astray.

A GREAT CASE IN POINT is that of the Pharisees. They started out as one of the greatest spiritual movements ever known in Israel—a movement to preserve holiness while the Jews were in captivity. For awhile the Pharisees did a great and commendable work. Then they became so fascinated with their own holiness that they forsook the Scriptures and began to impose upon themselves restrictions of their own—just to be "more holy." Soon they sought to impose these notions upon others. It was then that true holiness ceased and was replaced by a legalistic religion. Though they had once been a commendable order, the Lord had only condemnation for them when He lived on earth. Jesus stedfastly contended against their cold legalism, their hard exactings, their unspiritual "holiness." Their pretended holiness won them only the designation "hypocrite." Notice His scathing words:

Woe unto you scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted, mercy, and faith; these ought ye to have done, and not to leave the other undone.

Ye blind guides, which strain at a gnat, and swallow a camel.

Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

Thou blind Pharisee, cleanse first that which is within the cup and platter, that

the outside of them may be clean also.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity (Matthew 23:23-28).

The English and American Puritans had a similar history. Through hardness and egotism they perverted holiness into dogmatic religion. They began to speak where the Scriptures did not speak, and to lash out cruelly at those who did not accept their personal ideas of holiness. They soon became incensed when anyone dared to disagree with them. In order to gain their way, they were willing to make life hard and unnatural for everyone about them. Before they would be denied in this ambition of theirs, they would even change the law of love in Christ into a law of unreasoning, unforgiving and intolerant hardness.

The extreme of what can happen when holiness is interpreted as hardness is seen in Calvin's putting Servetus to death. Servetus must either bow down to the will of Calvin or he must die. I know that is extreme, but it has nevertheless been repeated many times in the course of history.

Pastors who take advantage of their position to intimidate, revile, or injure those with whom they have disagreement can hardly be called genuine advocates of holiness. Vindictive or over-lord attitudes and tactics could well be the mark of those who waste the flock of God. "Be ye holy, for I am holy" indicates a leading, not a driving, into holiness.

Why do some persons try to show how holy they are by showing how hard they can be? They act as if Christ had a fist of iron—as if the face of Christ

bore a scowl of disapproval or a sneer of sarcasm even as He spoke of holiness and love.

Now the Pharisees and the Puritans had every right to place upon themselves any set of strictures they wished. They had no right, however, to speak where the Scriptures do not speak, and then berate and belittle all those who could not agree with them.

The threat of hardness is always present where holiness is emphasized. Holiness presupposes our anger at sin, our opposition to the world, our conflict with the flesh and the devil; it also presupposes our acceptance of all the Holy Scriptures. Remember, however, that your holiness is not proved by the multitude of things you are *against*, but rather by the reality of *what you are*. When you are perfect in holiness, you will also be perfect in love. You cannot separate holiness from love.

These are the last days, beloved. We must be fully aware that the devil will hinder holiness by holding it back if possible. Failing in this, he will not hesitate to push it so hard that it becomes "hard holiness." He would like to push it right out of our hearts and into our fists. He would like to promote it through legalism rather than love. He would like to make us demonstrate it through our hardness one toward another.

We must search the Scriptures until they become a part of us. We must pray until the love of Christ dominates the whole of our lives. We must let genuine holiness prevail in our hearts until it is manifested in deeds of righteousness. This is a time of soul searching, of individual praying, of purifying ourselves even as He is pure. When this is done, then God's will for holiness will be achieved in our lives.

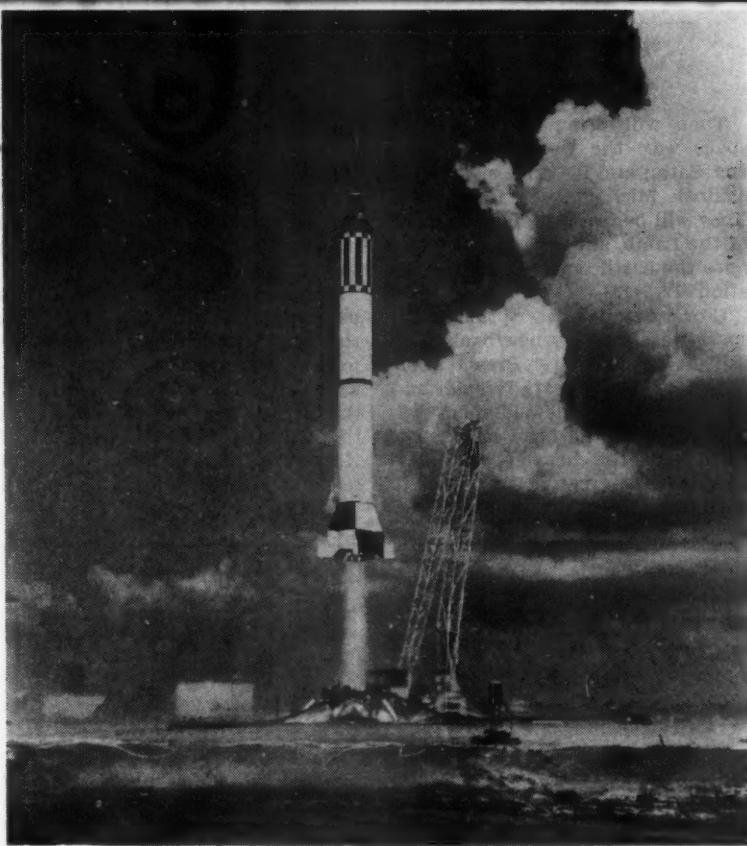
Charles W. Cauw



THE WHOLE DUTY OF MAN

To love our God with all our strength and will;
To covet nothing, to devise no ill
Against our neighbors; to procure or do
Nothing to others which we would not do
Our very selves; not to revenge our wrong;
To be content with little; not to long
For wealth and greatness; to despise or jeer
No man, and, if we be despised, to bear;
To feed the hungry; to hold fast our crown;
To take from others naught; to give our own—
These are his precepts, and alas, in these
What is so hard but faith can do with ease?

—Henry Vaughn



*"Though they dig
into hell, thence
shall mine hand
take them; though
they climb
up to heaven, thence
will I bring them
down,"*

Amos 9:2.

God's Man in Space

By Clyde C. Cox

WILL THE historic event of Babel be re-enacted by the astronauts of our time? The events of the past few weeks have definitely established the intention of mankind. In reference to the heavens, they are God's own habitation, and the earth is the habitation of man. "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Psalm 115: 16). This is what will happen when man invades the celestial bodies. "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord" (Obadiah 4).

History was made on Wednesday, April 12, 1961, when Major Yuri Alekseyevich Gagarin, the Russian cosmonaut, made his venture into outer space. He orbited

the earth at five miles a second, and was in space one hour and twenty-nine minutes.

The American astronaut, Cmdr. Alan B. Shepard, Jr., was launched in a ton-and-a-half cabin out into space by a 66,000-pound Redstone rocket, May 5, 1961. Shepard rocketed 115 miles above the earth, and landed 302 miles down the Atlantic missile range from Cape Canaveral, Florida. He was fifteen minutes in making the space hop, traveling at a speed of 5,160 miles an hour.

God moved in space before man was created from the earth. While the waters covered the entire earth, and darkness was upon the face of the deep, the Spirit of God moved upon the face of the waters. God created the second heaven of the firmament on the second day, and on the fourth day he placed

the two great lights in orbit to rule the earth by day and by night. Therefore, God was first to orbit the earth. He was thousands of years ahead of Russia.

The desire in the heart of Lucifer was the reason that he fell from the heavens. He said, ". . . I will ascend into heaven, I will exalt my throne above the stars of God . . ." (Isaiah 14:13). Mankind has the same thought in mind, but God said, "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down."

God watched the men build the tower, whose top they hoped would reach into the heavens. When He saw that the Shinar tower had reached its limits, He moved to destroy the efforts of man. He is watching the cosmonautical and astronautical ambitions of our

time, and He one day will move to bring them down too.

God's Man was first to soar through the heavenly space. In the year 4004 B.C., which was 5,965 years previous to the launching of the Soviet spaceman, God translated Enoch into the heavens. Was America second to launch a man into space? God sent the second man through space 3,108 years after the translation of Enoch. Elijah zoomed through space in a chariot of fire launched in a whirlwind. It is true that the astronauts returned to earth very quickly, and that Elisha saw Elijah no more. However, after 928 years in the heavens Elijah appeared with Moses on the mount and they talked with Jesus (Matthew 17:1-7).

Where is the God of Elijah? He is watching man. It has been 1929 years since Elijah was last heard from; it is near time for him to return to Jerusalem as one of the two witnesses. From the street of old Jerusalem Elijah will again be bodily thrust out into space to meet God (Revelation 11:8-12).

Jesus Christ in His earthly body ascended through space into the heaven of God's abode. The men of Galilee beheld Him as He ascended into the heavens. The two men arrayed in white apparel said, "He shall come again in like manner as you have seen Him go into heaven." The evidence is sufficient that Jesus ascended unto His Father the day of His resurrection. In due time Christ will descend from heaven with a shout, coming through the firmament heavens of the planets.

The threat of space war confronts all mankind upon the face of the earth. This type of warfare will depend upon the evil inventions of man. A battle was fought in the sphere of space many hundreds of years ago. Satan, the prince of Persia, fought with the archangel Gabriel. While he talked with Daniel the conflict was being waged against Satan by another chief angel, Michael, who came to assist Gabriel. "Now will I return to fight with the prince of Persia" (Daniel 10:20).

Time will bring about another space war, the war of the heavens. Satan and his angels will fight against Michael and his angels. They will be overcome by the blood of the Lamb, and will be cast down unto the earth among men (Revelation 12:7-13).

(For a detailed description of the space wars read my new book, published by Pathway Press, *Footprints of the Great Tribulation*.)

The white throne judgment will take place in the open space. The earth and the heavens will pass away with a great noise. This will take place when the Judge of all

men appears upon the white throne (Revelation 20:11, 12). There will be no place to stand, the old heaven and the old earth are not found, and there is no more sea for the space astronauts to land upon.

The rapture of the saints will be a space venture. They will meet the Lord in the heavens, and rejoice with Him for seven years while great tribulation is upon all the earth. The saints will return to the earth with their King of Kings and Lord of Lords, and will reign with Him for one thousand years.

Safer Than a Known Way

By Lucille Walker

*A*RE YOU AFRAID of the future? Do you feel the need of guidance, security, assurance? If there were a fortune teller¹ with the answers to your future, would you seek to know those answers?

Some persons feel that if they could know the things that lie ahead for them in the coming year, they could be better able to face them. They would probably find, however, that the knowledge of battles ahead would only serve to distract the mind from the battles at hand.

Why should we ask to know more when we ignore the truths that we already know? Most of us know more right than we ever execute. Even though we are aware of danger, we enter the zones of danger for the excitement they offer, confident that we can overcome the peril.

I like very much a story related by E. Stanley Jones:

A white man was lost in an African jungle. He asked a native if he could show him the way through the jungle. As they trudged along, he became doubtful and asked, "Is this the way?" The native replied, "There is no way. I am the

way." The shrewdness of the native got the lost man through a wayless jungle—the native was the way.¹

Christ is the way for us. Without Him we are lost in the trackless jungle called life. But He can give life direction; He can give life purpose. Seek not to know the unrevealed mysteries that God has reserved for His keeping. Seek to make use of the truths you do know. Jesus said, "I am the way." Accept Him; step out in faith, head high, shoulders erect. Set your feet down firmly, by faith.

A very beautiful quotation illustrates the point that I want to leave with you:

And I said to the man who stood at the gate of the year: "Give me a light that I may tread safely into the unknown!"

And he replied: "Go out into the darkness and put thine hand into the hand of God."

"That shall be to thee better than light and safer than a known way"²—M. L. Haskins.

¹ Jones, E. S., *The Way* (Nashville, Tennessee: Abingdon-Cokesbury Press), page 34.

² Personal Growth Leaflet Number 301 (Washington, D. C.: National Education Association), page 9.

Two At The Wheel



A GREATER PROMISE hath no man than to be assured of God's presence in the pilgrimage of life. Loneliness is a bitter herb of human existence; companionship is as the sweetness of ripened fruit; solitude is as the waste of the desert; and fellowship is as the freshness of a mountain stream.

It is true that no man can live to himself alone. Each of us is but a drop in the sea of humanity. We are all individuals contributing to the whole. Yet, on the other hand, a man can be alone in a crowd. Others may never know the inner conflicts, the misery and wretchedness inside. Problems must be faced, decisions must be made, crises must be overcome. Many of these we cannot share with anyone; they are personal burdens that we must carry no matter how weak the spirit nor how faint the strength. Who among us can turn to those brushing his elbows in the crowd or even to other members of the home and empty himself of his burdens

and his emotions, drain himself of his perplexities and distresses?

Truly some of the murmurings of the heart would be sweet; but alas, much of that which has been held inside, never exposed to sunshine, never allowed to freshen by airing, would be as bitter as gall to the listener. It would shock the spirits of men as lightening shocks the elements. There would come forth things unthinkable. They would pour forth as scalding steam seeks an outlet from the teapot. I dare say some of these problems could not even be expressed in words, for they pass through the mind at lightening speeds, lodging in the heart and inflicting pain to the spirit. If such turmoil existed in the earth, the earth would go into convulsions, breaking forth in a geyser or volcano to release the tension.

There are the strains of business and its competitiveness; the complexities of home life—from finance to the morals of the youth; church problems—from fanati-

Go,

and My Presence

Shall Go With
Thee

By C. Jerry Goff

cism to immorality. Where, O God, is the outlet for humanity; who is to be his companion through the valley of despair?

Some try to drown their troubles in drink only to rise on the morrow flanked by sorrow greater than yesterday's. Others try the escape of suicide. But is death the solace of this perturbed man? He only awakens in the abode of the rich man who cried, "Give me one drop of water to cool my tongue."

These are not the ways of peace.

Listen to God's way: "Walk with me, my child, in the pilgrimage of life; my rod and my staff shall comfort thee. Thou shalt not walk alone, for though thou shalt walk in the valley of the shadow of death, behold, I am there. Cast thyself upon Me, let thy cares be my cares. Speak to me the anguish of thy soul; and when words shall fail thee and thou canst only groan, lo! my Spirit shall intercede for thee. Arise, my little one, from thy closet of prayer; go, and my presence shall go with thee."

Secret Societies

... Can a Christian Belong to Them and Still Honor Christ?

By John L. Byrd

OVERSEER OF NORTH CAROLINA

SECRET SOCIETIES MUST be either Christian, non-Christian, or anti-Christian. They must be classed in some way, but where to class them is what puzzles many, even Christians of long standing.

In 1897 there were over six million oath-bound people in the United States; and since that date, they have greatly multiplied, especially in women's lodges, so that a conservative estimate would be from ten to twelve million members. They stand as a power in political, business, social and religious life in the United States. They affect politics, courts of justice, and, in a degree, dictate the utterances of the pulpit.

The Question

The question, then, which confronts the Christian is this: "Are Secret Societies Christian, non-Christian or anti-Christian institutions?" Upon the determination of this question hinges his relationship to them. If they were Christian, organized and carried on for Christ's glory and the salvation of souls, then only would there be no harm in them, but every Christian should deem it his sacred duty to help them along as much as possible. But if they are anti-Christian, then the Christian should have nothing to do with them. If already joined to them, in ignorance of their real character, he should at once obey the Word of God and "come out from among them," and "have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). There can be no middle ground—no united service of God and mammon. Jesus said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30).

"Out of thine own mouth will I judge thee" (Luke 19:22).

No secret organization claims to be Christian, though many of them do claim to be religious. Even Satan may affect religion, but he is none the less anti-Christian. I know of no secret society that owns Jesus Christ as the Head and Center of its institution. I know of none that makes genuine belief in Him and the doctrine of the cross a necessary requirement to membership. I know of none that requires a public declaration of faith in Jesus Christ as God's Son, and His work of redemption for them as a condition to membership in the order. I know of none that holds as a fundamental tenet that He is the only way, the truth and the life, and that no man can come to God except through Him. If there are such, they certainly are not included in the class here dealt with. Christians are those who belong to Christ; and because they belong to Him, they follow Him. "My sheep hear my voice," He said; "I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:27, 28).

Secret societies do not claim to be Christian, though many claim to be religious. They recognize a deity secret, in a dark place in the earth" (Isa. 45:19);

and Jesus said, "I spake openly to the world; I ever taught in the synagogue and in the temple whither the Jews always resort, and in secret have I said nothing" (John 18:20). God operates in the light, whom they approach in prayer, and have a form of worship, teachings of morality for this life, a hope for the life beyond, and a burial service; but all of this is wholly independent of Jesus Christ. Christ is excluded, and the blood of the covenant whereby the believer in Him "is sanctified" (Heb. 10:28, 29) is accounted as an "unholy (or useless) thing." This is the practice, if not in so many words, and the order forbids the mention of His name in any of its lodge work or prayers as unlawful.

Here we come to the parting of the ways. There are not two ways to heaven: one by the way of the Cross and one that ignores the Cross. Here is God's way: Jesus said, "I am the way, the truth and the life; no man cometh unto the Father but by me" (John 14:6). "I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come" (John 8:21, 22).

Jesus was God's only begotten Son, whom the Father sent into this world to be the propitiation for our sins; to be made sin for us that we might be saved through Him. There is but One who came to seek and to save the lost, and give His life as a ransom for many. This, once and for all, sets aside Mohammed, Buddha, Brahma and Confucius, as well as all other pretended Messiahs, as "thieves and robbers," and leaves Jesus Christ as God's only way into the kingdom of God. I trust none will dispute the fact that God has a right to prescribe the way by which rebellious man may come into His kingdom and approach His presence. We readily grant that right to earthly kings, and surely no reasonable man would deny it to the God who made heaven.

Let us note what secretism has to say in regard to God's way. The following are to be found in their public records on file in the great libraries of our land, and hence are not an exposure of so-called secrets.

Take the _____ manual written by A. B. Brosch, which is dedicated to all inquirers who desire to know what the Order is, and this has, I am told, been endorsed by the Grand Lodge, and hence is the expression of the Lodge itself. It says, on page 297, "Judaism, Christianity, Mohammedanism recognizes the living and true God; (p. 298) followers of different teachers, ye are worshipers of one God who is Father of all, and therefore ye are brethren." This reduces Christ to a mere teacher, and then puts Him on a common level with Mohammed; and every professed Christian member not only says "Amen" to this, but links himself in a common brotherhood with the haters, revilers, and murderers of Christ, for such has been the attitude of both Jew and Mohammedan.

If you want to find out who a man's god is, listen to him pray, and you will soon learn both who his god is and the measure of his faith in him. In determining who the god of secretism is, we must seek

for him in their prayers, for there, if anywhere, he will be revealed.

The Grand Lodge of _____ for the State of Massachusetts asked the following question of the Sovereign Grand Lodge of the World, Feb. 14, 1889 (Report, page 336): "Is it lawful for a chaplain to commence and finish his prayer in the name of Christ?" Here is the answer of the Lodge on this vital question.

"Our Order only requires a belief in the existence of the Supreme Being as a qualification for membership, and has no affinity with any religious sect or system of faith; hence, EVERYTHING SAVORING OF SECTARIANISM IS NOT TO BE TOLERATED. The words 'system' or 'sect' do not have reference merely to the sects within the pale of Christianity, but have a far broader significance and include all the religions of the world. In this sense Christianity is a sect; hence, it is inexpedient, and I think unlawful to make prominent reference to it in the lodge work. We have Jews, Mohammedans, and others of non-Christian sect within our Order, and the rule applies to them equally with members of the Christian faith."

Could language be plainer? Anything savoring of Christ "is not to be tolerated." Unlawful to make prominent mention of Christ in opening and closing prayer! This is nothing but "crucifying Christ afresh," so far as the Order is concerned. Christian, how do you like to be told that you may come in, but must leave your Christ outside?—that if you want to pray while within the limits of the oath-bound order, you must find some other name to pray in, because it is "unlawful" to bring the name of Jesus there?

Let us note the stand another great order takes on Christianity. It is the oldest, the parent order.

In Cedar Rapids, Iowa, there is a great library of upwards of ten thousand volumes, purporting to give all the information about the Order, save, of course, the secret work which so far as they are concerned, is not published. I quote from a book by Dr. Albert G. Macky:—"Encyclopedia of _____" published by Mose and Company, of Philadelphia, in 1879. This work is considered one of the best, if not the best, authority on the Order. On page 594 it says, "_____ is a religious institution, and hence its regulations inculcate the use of prayer as a proper tribute of gratitude to the beneficent Author of life."

Again, on page 641: "The religion of _____ is non-sectarian. It admits men of every creed within its hospitable bosom. It is not Judaism, though there is nothing to offend the Jew." Nothing to offend the Jew! Then there is nothing about Christ in it, for the Jew was so offended with Christ that he considered the only fit place for Him was on the cross. From then till now the Jew has hated Christ and taught his children to hate Him, too. When secretism advertises that there is nothing there to offend the Jew, you may rest assured there is nothing of Christ about it, in name, principle, or practice. Again, "It is not Christianity, but there is nothing in it repugnant to the faith of a Christian." No, not if the Christian can stand to see his Lord rejected before his very eyes!

No Christian can stand on the platform of universality. The moment he admits the equality of other religions with Christianity, he has denied the fundamental tenet of his faith: "Other foundation can no man lay than that is laid, which is JESUS CHRIST" (1 Cor. 3:11; Acts 4:12).

God's Word Is Against Secretism

"God is light, and in him is no darkness at all." Jesus Christ was and is "the light of the world; that was the true light that lighteth every man that cometh into the world. He that followeth me shall not walk in darkness but shall have the light of life." Secretism is dark, secret, behind sentinel-guarded doors, and their blindfolded candidates know not where they go. God said, "I have not spoken in

openly; Christ came to be the great Illuminator of the world, letting in the glad light of the Father's love for lost souls. He did not organize a society of a select few who alone were permitted to partake of His blessings, but threw wide open the door to all.

The Oath

The oath of secretism is contrary to Scripture, and is of such a nature as to bring every Spirit-taught child of God to see that he has placed his neck in a yoke of bondage, and bound himself in the closest bonds of fellowship with unbelievers—Jews, Mohammedans, Brahmins, and a great horde of profane, godless men, whose religion consists principally in regalia. I assert, as a fact, that no sane Christian man or woman could be induced to take several of the oaths if they knew in advance what they were. They range all the way from binding vows to the strongest oaths that it is possible for men and devils to construct; and the penalties range from the disfavor, disdain and contempt of their fellows, to the most horrible of deaths. The candidate is led blindfolded to the altars, and the words of oath are given him a few at a time; and under pressure of the circumstances he takes oaths to that which, had he known it, no money could have hired him to take. In no other institution do men go blindfolded, and obligate themselves for life and death as here. There is something repulsive in a child of God binding himself by oaths and promises as is required in all secret orders.—Geo. L. Hunt.

Note the quotations of great men concerning secret societies:

"We have no hesitation in declaring secret societies among the quackeries of this earth."—Howard Crosby. "Secret societies are dangerous to the cause of civil liberty and good government. It is my opinion that the future administration of such oaths, and the formation of such obligations, should be prohibited by law."—Daniel Webster. "I regard it (Masonry) as Satan's masterpiece—a terrible snare to men."—Nathaniel Clove, once a Mason.

"Freemasonry must be destroyed in our country if it is to be the home of the free."—Hon. Chas. Sumner. "The masonic fraternity tramples upon our rights, defeats the administration of justice and bids defiance to every government it cannot control."—W. H. Seward.

"In considering the government of the world, there are not only sovereigns and ministers, but secret orders to be considered which have agents everywhere—reckless agents, who countenance assassinations, and if necessary, can produce a massacre."—Lord Beaconsfield, late British Prime Minister. "I am prepared to complete the demonstration before God and man that the Masonic oath, obligations, and penalties cannot, by any possibility, be reconciled to the laws of morality, Christianity, or civil law. Secrets written in blood should be revealed; a tree that bears such fruit should be cut down. No butcher would mutilate the carcass of a bullock, or a swine, as the Masonic candidate swears consent to the mutilation of his own body for the breach of an absurd and unreasonable secret. It is an oath of which a common cannibal would be ashamed."—John Quincy Adams. "Masonry is a false religion. It is a fraud. It is a virtual conspiracy against both church and state."—Prof. C. G. Finney, a reformed Mason. "Secrecy is always a ground of suspicion. Evil works instinctively incline to darkness. Good works grow up in light. God commands us to let our light shine. Even a good cause under the shadow of secrecy invalidates its claim to the confidence of open and honest men. Grace and guile have no affinity. All secrets necessary to be kept can be kept without an oath. A bad institution ought not, and a good one need not, be secret."—Rev. B. T. Roberts.

"He that is of God heareth God's word."—John 8:47.



Church of God Missions Department L. H. Aultman, Executive Missions Secretary

My Testimony

By REYNALDO FERNANDY MAGALLANER

Filipino who found his way to Guam and the Saviour during the missionary ministry of Z. E. Cagle in Guam.

I WAS BORN in a little town of Aroroy Marbato, Philippines. At birth I was baptized by a Friar Priest by which I acquired my Catholic name, Reynaldo Fernandy Magallaner. In the years that have gone by, I have not known about this so-called Holy Ghost or what is meant by it. I have lived in darkness for these many years and have not sought for the truth. I have been sleeping comfortably with my religion for thirty-four years.

For quite sometime I have been roaming around the world, and have attended services and masses of many different religions. While traveling, I came to the Island of Guam, and while there I saw a big sign that read "CHURCH OF GOD." I heard the people inside singing and shouting, and immediately I tried to get in to see what they were doing. I was received royally and I felt such a warm and friendly welcome that I came back and attended many services with them. I sang with them and prayed with them and even ate with them.

Again on a Sunday night I wit-

nessed their service; but when I got there I was almost disgusted, for the service was over and all I saw was all the people down on their knees praying in front of the altar.

Finally the pastor called my attention and asked me to go to the front and to sing with them while the others prayed. A few minutes passed and suddenly I heard a sound as of a mighty rushing wind and everyone in the house began to shout and to speak in a strange language. Their bodies were being shocked and they were crying loudly and saying, "glory," and were praising the name of the Lord. I lifted my hands and began to pray too, and then I was shocked too and my body was quivering and my jaws were locked that I could not speak. By this experience I know that I have witnessed that which is called the Holy Ghost. By this experience my entire life has been changed and I want to be a witness and an evangelist and tell others that this power that I have felt and witnessed is truly the power of the true and living God.



CAPSULE COMMENTARY

The Philippines a humid tropical rain-swept archipelago of more than seven thousand islands has a total area of 115,700 square miles. It ranks 18th in world population with 22,122,000 or 200 people per square mile. Forty per cent of the people live in the city. Most of them worship in the Roman Catholic religion.

Production of such leading products as rice, abaca, coconuts, sugar, lumber and gold help raise the annual output to five billion dollars yearly.

There are 368 people per car; 312 per phone and 45 per every radio. Thirty-five per cent of the people are illiterate. The average life span is thirty-five years.

On July 4, 1946, the Philippine Commonwealth was granted independence by the United States. About this same time the Church of God made its entry with Frank Parado as the first missionary to the islands.

The work has grown to 48 churches, 12 outstations, more than a thousand members and about three thousand adherents. There are still several mountain tribes who have not heard the gospel.



testimonies

Baptist Lady Healed by the Power of God

MIAMI, Fla.—I am expressing appreciation in behalf of my friend and fellow worker, Mr. J. L. Rowell, for the special prayers prayed recently for the healing of his wife by the Miami 29th Street Church, the Hialeah Church, the Miami 3rd Street Church, the West Miami Church and Miami Coconut Grove Church.

Immediately after the prayers of these churches began to ascend, Mrs. Rowell began to improve. She had pneumonia and non-functioning kidneys and was in a critical condition, having convulsions, one after another. She is now at home and is growing steadily stronger.

I asked Mr. Rowell if he believed in divine healing. He replied, "Of course I do." And when I offered to call some of our churches and request prayer, he seemed very happy. The Rowells are Baptist, but I think they will have tender feelings for our church for years to come.

—Cecil Johnson

Asthma Healed

LANCASTER, Ohio—I am praising the Good Lord for His great healing power. I promised the Lord that if He would heal me of asthma, I would send my testimony to the *Evangel*. He has healed me, praise the Lord!

He has been my healer for over forty-six years, praise His wonderful Name!

—D. T. Smith

Twins Healed by Power of God

ESSEX, Md.—I would like to take this opportunity to praise God and to share with the readers of the *Evangel* what God has done. About six weeks ago my sister's one-year-old twin boys were so sick that they seldom ever moved out of one position, and they cried almost constantly. The doctor was going

to have them admitted to a hospital on Friday for blood transfusions. On Monday evening my pastor, James Lane, went out and prayed for them. When my sister returned to the doctor on Friday, he said he had never witnessed such a change. They look like two different children now. Truly, God is still in the healing business.

—Mrs. A. Weaver

Lung Cancer Healed by God

ASHLAND, Ky.—On April 4, 1961, I entered the Kings Daughter Hospital, Ashland, Kentucky, a very sick man. I had been sick for about three months, losing weight and having pain constantly. After being examined by two doctors, one, a specialist, found I had a tumor on my bladder. Performing major surgery, they found this tumor was too large to remove and that it was in such a location that it was impossible to remove it. Other doctors were called in and consulted. They agreed to cut only a small piece of the tumor to be sent away to a laboratory for examination. The incision was closed

without removing the tumor. The test came back diagnosed as a malignant cancer.

The doctor told my wife, relatives and friends that I had only a very short time to live. About one week after the operation the doctor told me when I went home from the hospital to get my business all fixed up, that he didn't do anything for me, and that no one else could.

By the time I learned of my condition, the news had already gone out to a number of churches. God had already begun to move. Praise His wonderful name! Hundreds of prayers were being prayed in my behalf. Thank God for people that believe in prayer. Two or three days after I learned of my condition, I awoke one morning from my sleep (still in the hospital) with the presence of God in the room with me. He was so real I will never forget. I knew then that God was healing my body. Someone had prayed the prayer of faith. Glory to God in the Highest! I want to say here that I weighed about 200 pounds when I got sick and about 160 pounds when I left the hospital. Now, 10 weeks later, I weigh 190 pounds, I have all my strength back, and I feel as good in body as I have felt in several years. I am back on my job working every day, feeling fine and giving God the glory every day. He is really getting glory out of what He alone has done for me. I intend to glorify Him every day of my life. He has done so much for me.

I want to again thank God for healing me and for saving my soul a long time ago. I have been serving Him for many years, working in the good Church of God. Pray for me that I will be a shining light to the world that they will be able to see Jesus in my life.

—Glen Williams

Asthmatic Bronchitis Healed

SMITHVILLE, Tenn.—I promised God that if He would heal our little girl that I would testify through the *Evangel*. About 5:00 a.m. on the morning of our little girl's third birthday, she awoke with a terrible wheezing in her chest, and was breathing with great difficulty. We began to pray, but seemingly we could not get victory. Later that morning we took her to the doctor, who after examining her, said she had asthmatic bronchitis. He told us that it would be quite a long time before she was well again. She got worse as the day went by, and it seemed sometimes that she would choke to death. Our families were

praying earnestly for her healing, and Friday morning about 2:00 a.m., I felt the assurance that God was going to heal her. Oh, it is so wonderful to have a Saviour who hears us when we are in need. We anxiously watched her to see any change, and it was only a little while before she was asking for something to eat and was up playing. We took her to Y.P.E. that night, believing that God would not fail in His promise. Glory to His name; He never fails us regardless of our unworthiness. We give Him all the honor and praise for what He has done for us.

—Mrs. Walter Atkinson



SO YOU WANT TO BE POPULAR

By Fayly H. Cather

Do you have to dance, smoke and swear to be popular in high school? Are my problems different from the problems of all other youth? How can one gracefully accept compliments? Is it necessary to admit mistakes? Is self-discipline necessary? These are a few of the many questions that are answered in the seven chapters of this book.

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TRIALS THAT TRIP TEEN-AGERS

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Some of the writings include: Christ on the Campus, Christ in the Class, Christ in the Club, Me and My Budget, Purity Pays Off and Looking Ahead. This book is sure to capture the attention of Christian teen-agers.

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By Floyd D. Carey, Jr.

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C.O.D. Rates to Rise: Publishers Debate Other Postal Increases

WASHINGTON, D.C. (EP) — Seeking ways to reduce the U.S. postal deficit, Postmaster General J. Edward Day announced recently that postal C.O.D. rates would be increased Aug. 1—first C.O.D. rate change since 1952.

Earlier, Protestant, Catholic and Jewish publishers of religious periodicals met with members of the House Post Office and Civil Service Committee to protest rate increases that, in some cases, would more than double the postage bills of church publications.

Russell T. Hitt, editor of *Eternity* magazine, testified on behalf of the Evangelical Press Association before the Congressional group. Nobel Van Ness of the Southern Baptist Convention Sunday School Board and John Ribble of the Board of Christian Education, United Presbyterian Church in the U.S.A. represented the Protestant Church-Owned Publishers Association, an organization of 32 major Protestant denominational publishing houses. Dr. Daniel A. Poling, editor of the *Christian Herald*, and Ford Stewart, its publisher, spoke on behalf of independent Protestant publishers.

The Congressional Committee offered a sympathetic ear as the publishers explained in detail the effect of postal increases. Mr. Van Ness said that the postage bill for *Presbyterian Life* (circulation 1,148,000) would jump from \$91,502 to \$160,487 if Postmaster Day's recommendations were passed. *The Lutheran*, (United Lutheran Church of America), which paid \$19,125 last year for its 200,000 weekly circulation, would have its bill increased to \$44,165, an increase of 133 per cent. The Methodist magazine, *Together*, would pay \$30,000 more, an increase of 40 per cent. The smaller the periodical, the greater would be the increase, Van Ness said.

Editor Hitt, who earlier represented EPA at a meeting with the Postmaster General, predicted the

bill would not pass at this session of Congress, but said that he felt some increase in postal rates was inevitable since present rates for non-profit publications have been in effect since 1925.

Sunday Laws Upheld by U.S. Supreme Court

WASHINGTON, D.C. (EP)—Laws prohibiting business and commercial activities on Sunday are constitutional, according to a decision by the United States Supreme Court.

However, such laws are constitutional only to the extent that they are general regulations to protect the health and welfare of the public by providing a "community day of rest," the Court ruled.

If such laws are designed to en-

force the observance of a religious holiday, they violate separation of Church and State and would be unconstitutional, the Court warned.

The Supreme Court ruling came as it handed down decisions on four cases involving Sunday laws in Maryland, Pennsylvania and Massachusetts.

Du Plessis Cites Church Unity Movement

MINNEAPOLIS, Minn. (EP)—The Rev. David J. du Plessis, secretary for 10 years (1948-1958) of the World Pentecostal Council, said there is a growing recognition of the work of the Holy Spirit by the World Council of Churches and other ecumenical agencies. He made the statement to a Full Gospel Businessmen's Fellowship, and also stated that he was positive the church unity movement is "a creation of the Holy Spirit."

Mr. du Plessis reviewed his experiences in attending conferences sponsored by WCC agencies as an unofficial "one-man ambassador" from Pentecostals—a group that has stayed outside the council.

"Many critics thought I was foolish to dabble in affairs of the World Council," said du Plessis. "Now they see that it is moving in a direction they didn't expect."

P.F.N.A. to Be Held in Chicago

SPRINGFIELD, MO.—The fall convention of the Pentecostal Fellowship of North America will be held in Moody Memorial Church, Chicago, Ill., October 31 through November 2, officials of the organization have announced.

Delegates from the 14,000 member churches will make North Park Hotel their headquarters during the convention. Approximately 4,000 persons are expected to attend sessions of the fellowship of 12 Pentecostal denominations.

Speakers for the three-day gathering will follow the theme, "Dynamics of Pentecost." Leaders of member denominations will address the delegates, the convention chairman has indicated.

Featured on Tuesday, October 31, will be the Rev. Everett P. Fulton, President of Open Bible College, Des Moines, Iowa; the Rev. J. Robert Ashcroft, President of Central Bible Institute and Evangel College, Springfield, Mo.; the Rev. Charles W. Conn, Editor-in-Chief, of Church of God publications, Cleve-

land, Tenn.; the Rev. Kenneth W. Erickson, Pastor of the Foursquare Church, Decatur, Ill.; and Dr. Howard P. Courtney, General Supervisor of International Church of the Foursquare Gospel, Los Angeles, Calif.

Speakers for Wednesday, November 1, include the Rev. Walter E. McAlister, General Superintendent of Pentecostal Assemblies of Canada, Toronto, Ontario; the Rev. R. Bryant Mitchell, General Chairman of the Open Bible Standard Churches, Des Moines, Iowa; and Dr. Alan Redpath, Pastor of the Moody Memorial Church, Chicago, Ill.

Special messages on Thursday, November 2, will be given by the Rev. William H. Turner, Executive Secretary of Pentecostal Holiness Church Board of Foreign Missions, Franklin Springs, Ga.; the Rev. James L. Slay, Church of God State Superintendent, Salem, Va.; and the Rev. Thomas F. Zimmerman, General Superintendent of the Assemblies of God, Springfield, Mo.

revivals

51 Saved and Reclaimed

FT. WORTH, Tex.—The Riverside Church of God, Fort Worth, Texas, just closed a good revival with Rev. Dale Rollins of Dallas, Texas, as the evangelist. There were 51 saved and reclaimed, 31 sanctified, 27 filled with the Holy Ghost and 24 baptized in water. We had prayed for quite some time for these that came back to the Lord. We were really happy to see them pray through to a good experience.

—J. T. Gilliam, pastor

"The Coming of the Lord Is Soon"

SOMERSET, Pa.—One of the greatest Holy Ghost revivals recorded in the history of the Somerset Church of God occurred April 26-May 14, 1961. The Rev. J. E. Smeltzer from Fort Worth, Texas, was the evangelist. Many accepted Christ as their personal Saviour.

Many of the older members exclaimed, "I have never seen the power of God manifested so greatly in our church before." Night after night Brother Smeltzer preached under the anointing of the Holy Ghost. His prophetic messages caused each of us to realize the perilous times we are living in and that the coming of the Lord is very soon.

We thank God for this wonderful revival. Although it was a great success, it only came about by much prayer and fasting.

—Reporter

The Lord Blesses

MOUNTAIN CITY, Ga.—We have just closed a revival at the Mountain City Church of God at Mountain City, Georgia, with Brother Doyle Maney of Otto, North Carolina, doing the preaching.

There were 7 saved, 4 sanctified, and 4 filled with the Holy Ghost. Brother John H. Cobb is the pastor.

—Clerk

Visible Spiritual Results in North Dakota

BEULAH, N. Dak.—The spiritual tide has been on a steady climb in

the Beulah Church of God in recent weeks. Spiritual results have been visible in nearly every service. In a week-end meeting held a few weeks ago with Sister Elma Savchenko, music teacher from Northwest Bible College in Minot, as the evangelist, there were 2 filled with the Holy Ghost and 1 was saved. Then two weeks ago, we began a revival meeting with Rev. C. W. Batson, Overseer of Wyoming, as the evangelist. In this revival there were 4 converted, 13 who received the Holy Ghost, many refilled, and 6 were added to the church. The attendance was on the increase each service. The desire was to continue, but because of other engagements, the evangelist could not remain longer. The spirit of revival still lingers with one soul reported saved this past week end.

—A. E. Erickson, pastor

Seventy-Five Helped in Arcadia Revival

ARCADIA, Fla.—The Church of God at Arcadia, Florida, recently experienced a great outpouring of God's Spirit in a four-week revival. The church was filled nightly. The Rev. Richard Dillingham from South Carolina was the evangelist. At the close of the revival, there were approximately 75 persons who stood testifying that they had received a definite experience during

Good Revival in

Spite of Troubles

CARROLLTON, Ga.—We have just closed a great revival with Brother Doyle Burrell as the evangelist. There were 22 saved, 14 sanctified, and 4 filled with the Holy Ghost. Seven united with the church. The church members were greatly blessed and drawn closer to God.

Satan really tried to hinder this revival. The first day of the revival Brother J. C. Walker, one of the oldest and most faithful members of the church, almost died. In fact, the doctors even thought he was dying, but through the prayers of the church, God saw fit to raise him up, and he attended the last week and a half of the revival. Then our good pastor's

wife went to meet the Lord. We suspended the revival for 4 nights because of her death, then we continued with even greater attendance than before. Several other members were very sick during the revival, but in spite of all that Satan could do, God gave us a great revival.

Brother and Sister Burrell are very humble and consecrated to God. She is the pastor's daughter. If anyone needs an evangelist, they are a wonderful couple. They are young and are a blessing to the young people.

Rev. J. R. Whitley is our good pastor. We plan to have a water baptismal service within the next 2 weeks.—Mrs. Carl Jiles, reporter

the meeting. The church was strengthened and blessed. The Rev. B. E. Chesser is the pastor.

—Reporter

Fifty-Eight Saved in Dayton

DAYTON, Ohio—A mighty Holy Ghost revival has recently closed at the East Fourth Street Church of God in Dayton, Ohio. God's mighty power was manifested night after night for three weeks as people prayed through to victory in the altars. Many said this was the greatest revival that they had ever attended. Fifty-eight were saved, 27 sanctified, 27 filled with the Holy Ghost, 15 baptized in water and 16 added to the church. Many were healed by the power of God.

Rev. James Poe Jackson from Hixson, Tennessee, was the evangelist for this great revival. Rev. E. T. Stacey is the good pastor of this great church, and he is doing a wonderful work there. The church is growing by leaps and bounds under his ministry.

—Reporter

in memoriam

CROCKETT

Rev. Charlie H. Crockett, who has been a faithful and loyal minister in the Church of God for many years, recently went to be with his Lord and Master.

Brother Crockett was a colored minister who raised a large family and was respected not only by his race, but also by a host of his white brothers. This brother built the little Austinville, Virginia, Church of God on his property, and it served as a school for the colored and a place of worship for his family.

Brother Crockett was a man of means, and among his many children are at least four Pentecostal preachers.

His funeral was at the Shorts Creek Church of God, and his fellow ministers in the church were there in great numbers to eulogize the work of this man who not only left his mark on the community but loved the Church of God to the very end.

—Reporter

SCHULTZ

L. W. Schultz departed this life to be with the Master he had served so faithfully for so long June 10, 1961.

Brother Schultz was a dedicated Christian, spending all his time and energy in serving God and others. The cause of his death was a heart attack, which came upon him as he was enjoying the good Christian fellowship he appreciated so much at a tent revival.

He leaves to mourn his passing his good wife who has been his partner and companion in his labors for the Lord. May the Lord bless her and comfort her heart in this time of bereavement.

Rosa Bufkin

EARLY

May 25, 1961, was the great Home-Coming Day for Brother Francis Lanier Early, because it was on this date that he slipped away to be with the Lord.

Wednesday, May 31, at 2:00 p.m., his body was laid to rest in the West Side District Cemetery, but his soul went to be with the Lord whom he served so faithfully during his earthly life.

He leaves a devoted wife and children and many friends and loved ones to grieve his passing. But they have the hope and assurance that if they live true to Christ, someday they will be reunited with Brother Early around the throne of God.

—Mrs. Francis L. Early, wife

RUMBAUGH

Rev. Hubert Leon Rumbaugh, born May 20, 1935, passed to his eternal reward on April 2, 1961.

He leaves a great vacancy in the Garden Grove Church. He was a minister, clerk, treasurer, trustee, counselor, Sunday School teacher, teen-age teacher and music teacher.

He leaves to mourn his passing his faithful wife, Velda; a daughter, Judy; a mother, a father, two brothers, and a host of other relatives and friends.

He was laid to rest and to await the coming of the Lord in Fair Haven Memorial Park in Orange, California. The funeral was conducted by his pastor, Rev. C. F. Meador.

—Mardie Meador, pastor's wife

BOWLING

Erman Edward Bowling, a member of the Nappanee Church of God, passed away April 2, 1961, at his home in Nappanee.

He was a charter member of the church here in Nappanee and a former member of the Earle, Arkansas, Church of God, where his funeral was held with Rev. Salber and Rev. Ingle, his local pastor, officiating.

He is missed by his wife, Nola Mae, and three daughters: Joyce Bowling, Fay Moody, and Jo Ann Prescott, and a vast host of other relatives and friends.

—Rev. Harold Ingle, pastor

BOWEN

Mrs. Sophronia Fletcher Bowen—"Aunt Fletcher," as she was better known by her many friends—passed on to her reward on June 20, 1961, at the age of 74. She was an active member of the Gray Hill Church of God where her funeral was conducted by one of her former pastors, Rev. R. E. Melvin.

"Aunt Fletcher" was a minister in the Church and the adult class Sunday School teacher for many years. She was a woman of great faith. "Aunt Fletcher" will be greatly missed by her many friends.

—Mrs. Cecil Arrington, reporter

SHOEMAKER

Mrs. Hattie Shoemaker, 79, went to be with the Lord on December 7, 1960. She passed away after a short illness in the Lakeland General Hospital, Lakeland, Florida, where she had been visiting one of her sons. She is survived by four sons, Samuel L. of Archer, Florida; Rev. T. K. of Lakeland, Florida; E. W. of Bedford, Pennsylvania, and Rev. Paul S. of Naples, Florida; three daughters: Mrs. T. J. Layfield and Mrs. John R. Wilson of Fort White, Florida; and Mrs. E. O. Kerche of Columbus, Georgia; one stepson, Leo Shoemaker of Wayne, Michigan; eighteen grandchildren and seventeen greatgrandchildren. There are seven active Church of God ministers in her family.

She was a member of the Church of God at Fort White, Florida, where she had united with the church in 1920. She was greatly loved by her family and the many friends that she made because of her devoted life to the Lord and her words of cheer and inspiration. She had a great love for foreign missions and found great joy in preparing boxes of used clothing to go to the mission fields. She is greatly missed by her family and her local church. Funeral services were conducted at the Mikeville Presbyterian Church near High Springs, Florida. In charge of the service was Rev. Lindsey Croft, assisted by Rev. Donald Koon and Rev. Curtis Dowling. Her body was laid to rest by her husband in the Mikeville cemetery.

—Reporter

CHANCE

Jasper S. Chance, 73, departed this life on June 6, 1961. He leaves to mourn his passing, his wife, Addie; 2 sons, Sheridan and Joseph of McKinleyville, California; a daughter, Nellie Jordan, of Hydesville, California; 10 grandchildren, 1 great grandchild, 2 brothers, 3 sisters, and a number of nieces and nephews.

The McKinleyville Church has lost its oldest member. He was faithful to the

church he loved for 41 years. He was always at service when his health would permit, and was ever trying to be of service to the church and his pastor.

Services were conducted by his pastor, the Reverend H. B. Thompson, at the McKinleyville Church of God. —Reporter

FAULTNER

Mable Ethel Faultner, born November 19, 1887, at Ness City, Kansas, went to be with Jesus July 5, 1961, at Tempe, Arizona. She was 74 years of age. Sister Faultner was a faithful member of the East Phoenix Church of God for the past 23 years.

She will be missed by many, but she has finished her work here for the Master and has gone to receive her reward.

Rev. Ralph O. Acridge officiated at the funeral. —Ralph O. Acridge, pastor

COMBS

Rev. Virgil Dewey Combs of Lake City, Florida, passed away at his residence on Lakewood Drive in Lake City, Wednesday morning July 19, 1961. It was in the early morning hours that the spirit departed the body to be at rest in the paradise of God, thus ended the life span of 62 years, of which 34 years had been spent serving the Lord. He was a native of Baker County and a licensed minister in the Church of God since June, 1933. In the year 1936 he was ordained. He had held many high offices in the system of the Church, including district overseer of the Asheville, Wilmington, Charlotte and Greensboro, North Carolina, districts. He organized and established 13 churches and built a number of churches and parsonages. He was on the editorial board of the Church of God Publishing Company for a number of years. Brother Combs was active in and contributed much to the Florida State Bible School at Wimauma, Florida, and the North Carolina Bible School. He had been pastor of the following churches: Bartow, Cocoa, Wimauma and Largo, Florida, and Asheville, Wilmington, Charlotte, Greensboro and Gastonia (Ranio), North Carolina. In 1954 he was appointed state overseer of the New England States and served two years. In 1956 he was appointed Overseer of Louisiana, where he served two years, after which he returned to North Carolina, where he served as pastor of the Asheboro Church of God for two years. Ill health forced his retirement. He moved to Lake City February 15, 1961.

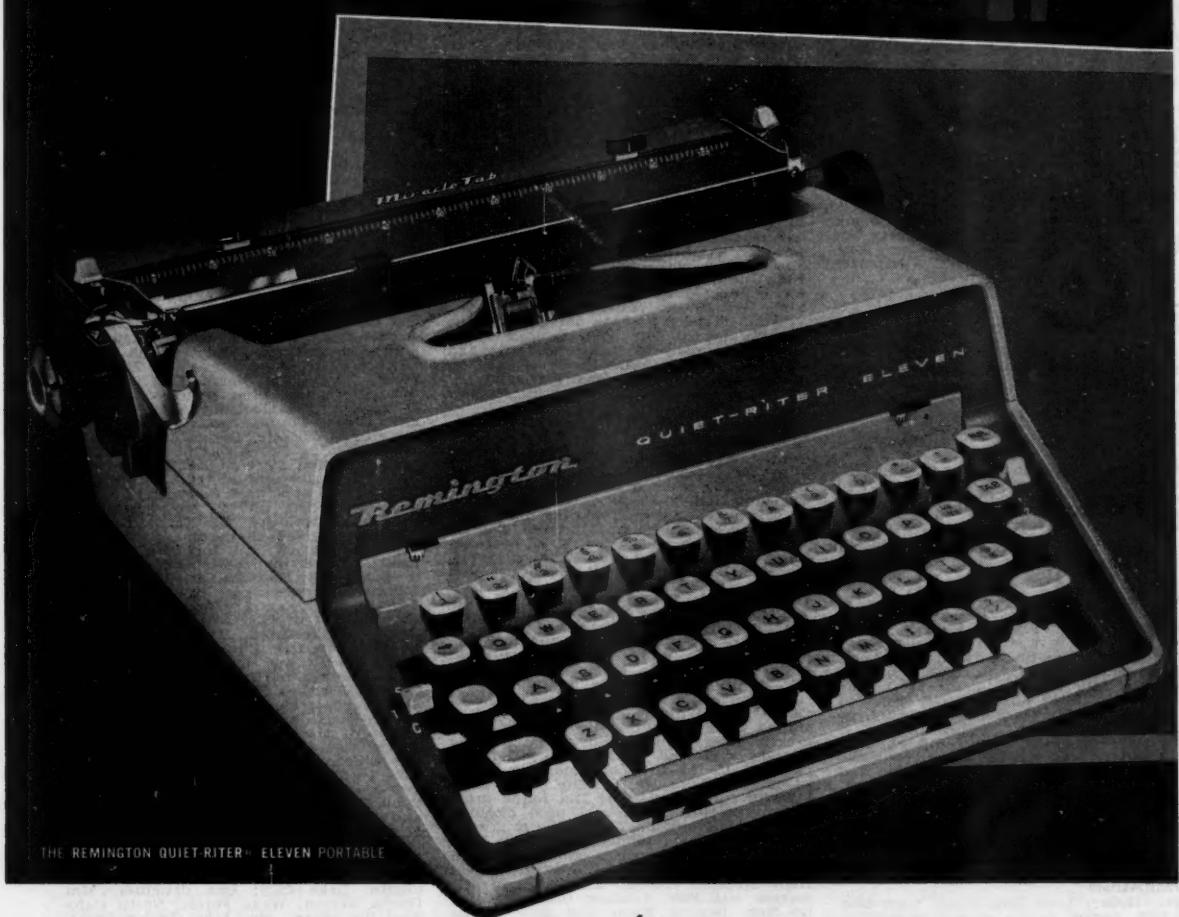
Funeral services were conducted Saturday, July 22, at 2 p.m., in the Lake City Church of God with Rev. James A. Cross of Cleveland, Tennessee, General Overseer of the Churches of God, officiating. He was assisted by the Rev. H. L. Chesser of Tampa, Florida, former General Overseer; Rev. E. C. Thomas, Business Manager of the Church of God Publishing House, and the Rev. M. M. Thomas, pastor of the Lake City Church of God. The singing was by the male quartet of the Asheboro, North Carolina, Church of God. Pallbearers were the following nephews of the deceased: Lindsey Croft, L. C. Cobb, T. J. West, Lacy Combs, L. E. Combs and E. R. Dinkins, Jr. Honorary pallbearers were ministers of the Church of God. Interment was in the family plot in Taylor Cemetery, Baker County. Surviving are his wife, Mrs. Doris A. Cobb Combs, Lake City; one daughter, Mrs. Gloria Herron, Wake Forest, North Carolina; five sisters: Mrs. Ethel Taylor, Chicago, Illinois; Mrs. Elva Dinkins, MacClenny, Florida; Mrs. Sarah Walker, Hilliard, Florida; and Mrs. Mattie Williams and Mrs. Lois Dowling, both of Jacksonville, Florida; two brothers: Forest Combs, Jacksonville; and Glen Combs, MacClenny, Florida; two grandchildren, Gary and Cheryl Herron, Wake Forest, North Carolina.

Through his years of Christian service, he lived a life dedicated to the cause of Christ and remained true unto the end. Long will live the memory of the kind words he spoke, the smile he wore, and his faithfulness to the service of Christ and the Church.—M. M. Thomas, Pastor

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